CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, MAY 2, 1823. No. 38

Religious.

SUNDAY SCHOOLS.

To the Editor of the Christian Register.

SIR—The following Extracts are from Rev. Dr. *Chalmer's* "CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS, No. VIII. *on Sabbath Schools.*" They vindicate these institutions from the objections made by *a few* theoretical men, who have not seen their beneficial effects. The preference of a local operation over an expansive field is also demonstrated. When a disheartened enquirer solicits information why the vast apparatus of societies has failed to produce the visible and important results anticipated, let him be told the field was two extensive, the machinery too complicated, the work performed was necessarily superficial. Let him be persuaded to work individually on a limited space, associating others with him as his work accumulates, and exciting others to similar labours on new fields. The good performed will now be thorough, not glaring, and tend to cheer his labours, and produce visible results. S. A.

But, it is now time to enter on the more familiar objections which have been alleged against Sabbath schools: and there is none which floats so currently, or is received with greater welcome and indulgence, than that they bear with adverse and malignant influence, on family religion,—that they detach our young from the natural guardianship of their own family; and come in place of that far better and more beautiful system which, at one time, obtained over the whole Lowlands of Scotland,—when almost every father was at the same time, the Sabbath teacher of his own offspring; when the simple voice of psalms was heard to ascend from our streets and our cottages, and the evening of God's hallowed day was consecrated, in many a mansion of domestic piety, to those holy exercises which assembled the children of each household around their venerable sires, and transmitted the Christian worth and wisdom of the former to its succeeding generation. It is some such picture as this which kindled the indignation of many a sentimentalist against the institutions that we are pleading for; and they have to combat not merely the unconcern and enmity which obtain with the many, towards all schemes of Christian philanthropy whatever, but also the generous emotions, and even the pious recollections, of a few men, who are disposed, at least, to give the question a respectful entertainment.

Now, it ought to be remembered, that to come in place of a better system is one thing, and to displace that system is another. Is it possible for any man, at all acquainted with the chronology of Sabbath schools, to affirm that they are the instruments of having overthrown the family religion of Scotland? Have they operated as so many ruthless invaders, on what, at the time of their entrance, was a beauteous moral domain, and swept away from it all that was affecting or graceful in the observations of our forefathers? Whether did they desolate the territory, or have they only made their lodgement on what was already a scene of desolation? The truth is, that for many years previous to the extension of this system, a woful degeneracy was going on in the religious habit and character of our country;—that, from the wanton outrages inflicted by unrelenting patronage on the taste and demand of parishes, the religious spirit, once so characteristic of our nation, has long been rapidly subsiding—that, more particularly in our great towns, the population have so outgrown the old ecclesiastical system, as to have accumulated there into so many masses of practical heathenism;—and now the state of the alternative is not, whether the rising generation shall be trained to Christianity in schools, or trained to it under the roof of their fathers; but whether they shall be trained to it in schools, or not trained to it at all. It is whether a process of deterioration, which originated more than half a century ago, and has been rapid and resistless in its various tendencies ever since—whether it shall be suffered to carry our people still more downward in the scale of moral blindness and depravity; or whether the only remaining expedient for arresting it shall be put into operation. Were it as easy a task to prevail on an irreligious parent to set up the worship and the instruction of religion, in his family, as to get his consent, and prevail upon his children, to attend the ministrations of a Sabbath school, there might then be some appearance of room for all the obloquy that has been cast upon these institutions. But as the matter stands, in many a city, and in many a parish, the Christian philanthropist is shut up to an effort upon the young, as his last chance for the moral regeneration of our country. In despair (and it is a despair warranted by all experience) operating, with extensive effect, on the confirmed habit and obstinacy of manhood, he arrests the human plant, at an earlier and more susceptible stage, and puts forth the only hand that ever would have offered for the culture and the training of this young immortal. In the great majority of instances, he does not withdraw his pupils, for a single moment, from any Christian influence that would have descended upon them in another quarter, but showers upon their heads and their hearts the only Christian influence they are ever exposed to. He is, in fact, building up again that very system, with the destruction of which he has been charged, and rearing many young, who, but for him, would have been the still more corrupt descendants of a corrupt parentage, to be the religious guides and examples of a future generation.

It is not true that family religion is superseded by these schools, so as to make Christianity less the topic of mutual exercise and conversation between parents and children, than before the period of their institution. Instead of banishing this topic from families, they have been known, in very many instances, to have first introduced it into dwelling-places where before it was utterly unknown. The most careless of parents are found to give their ready and delighted consent to the proposal which comes to them from the Sabbath teacher, for the attendance of their children. And the children, instead of carrying off from their own houses an ingredient of worth which truly had no place in them, do, in fact, impart that very ingredient from the seminaries which have been branded as the great absorbents of all the family religion in the land. Parents, in spite of themselves, feel an interest in that which interests and ocupies their children; and through the medium of natural affection have their thoughts been caught to the subject of Christianity; and the very tasks and exercises of their children have brought a theme to their evening circle, upon which, aforetimes, not a syllable of utterance was ever heard; and still more, when a small and select library is attached to the institution, has it been the means of circulating, through many a household privacy, such wisdom and such piety as were indeed new visitants upon the scene, till now untouched by any print or footstep of sacredness.

We have one prophecy in the Bible, that many shall run to and fro, and knowledge shall be increased. In was thus at the outset of Christianity, when apostles itinerated from one country to another; it is thus still with missionaries who go abroad; and it is also thus, though in a greatly more limited degree, with sabbath teachers, who go forth on the errand of christianising, each stepping beyond his own threshold, and travelling his benevolent round among other families. In the natural progress of things, the loco-motive operation will gradually contract itself within narrower boundaries. Christianity, by a more extended set of movements, will first be established, in a general way, throughout all lands. Then, by a busy internal process among towns and parishes, will there be a filling up of each larger territory. The local system of Sabbath schools may be regarded as a step, in this transition, from a more widely diffused to a more intense and contracted style of operation. So far from superseding the household system of education, its direct consequence is to establish that system in places where it was before unknown, or to restore it in places, where, through the decay of Christianity, for one or more generations, it had, for some time, been suspended. We shall not affirm, at present, whether it is destined to continue a wholesome institution, to the end of time; or, whether, like the general enterprise of missionaries, it too may come to be dispensed with, having served its own important but temporary purpose of conducting the world onward to that state, for the arrival of which we have another prophecy of the Bible, when "they shall not teach every man his neighbour, and every man his brother, saying, 'know the Lord;' for all shall know him, from the least to the greatest."

Meanwhile, we not only see that the Sabbath school system tends directly to the establishlishment of the household system of education, but that even in those families where the latter is in full operation, the former does not interfere with it. There are many who concede the advantage of Sabbath schools, in those cases where the parents are neither able nor willing to teach their children, but who regard them as a bane and a nuisance, when they come in contact with our religious and well ordered families. In this state of opinion, it is impossible to conduct a Sabbath school, without a feeling of very awkward embarrassment, on the part both of the teacher and the people among whom he expatiates. No children can be admitted, without a severe reflection against their parents being implied by it; and if such be the prevalent style of sentiment respecting these institutions, no parent will consent to send his children, without feeling, that by this step, he brings down upon his own character and respectability the heaviest of all imputations. For our own parts, we feel ourselves to be clear of this embarrassment altogether. We would make no distinction in the invitation that we offered to families for their attendance on our schools, between religious and irreligious parents. In large towns, where the church accommodation is still in such wretched scantiness, we know that, with respect to the great majority of children, such a school affords the only opportunity they have, through the day, for meeting in a public place of worship or instruction—and that attendance upon it would no more interfere with household exercises, than does attendance upon the ministrations of a regular clergyman, in a well provided country parish. This argument for the sufficiency and the superiority of family instruction would apply, with as great force, against the attendance of children on a church, as against their attendance on a Sabbath school, in all those cases where there is no church open to receive them. The truth is, that these schools afford the only supplement we can at present command, in a large town, for the defects of its ecclesiastical system. They come in place of churches yet to be provided, and the existing number of which we have already demonstrated to be so fearfully short of the needs of the population. Nor does the time in which a Sabbath school keeps its children detached and at a distance from their natural guides and protectors, exceed the time at which, under a better economy, these same children would be sitting, from under the parental roof, in a chapel, or meeting-house.

But, even granting the case of parents altogether religious, and granting them to be fully observant of all the ordinances, and that, in particular, their well-filled family pew holds out, Sabbath after Sabbath, the pleasing aspect of a well conditioned and a well disciplined household; still we do not hold a Sabbath school for the children of such parents to be at all hurtful, or even superfluous. There is time both for the household and the school exercises, during the currency of a Sabbath evening, consisting, at the very least, of four hours; and it is, on many accounts, better that this time should be so partitioned, than that it should all be spent by the children, in what they are apt to feel the weary imprisonment of their own dwelling places. It is well that there should be such a variety to keep up and enliven their attention, among religious topics. It is well that the parent should guide their preparations for the teacher; and that the judicious teacher should lead on the parent to a right track of exercise and examination, for the children. There is time, under such a system, both for the lessons and the prayers of the family; and it is further right that there should be time for the heads of the family to have their own hours of deeper sacredness, not to be interrupted even by the religious care of those who have sprung from them. The seminaries we plead for, instead of having any effect to mar, do, in fact, harmonize, at all points, with the spiritual complexion of our most decent and devoted families. Nor can we conceive any degree of piety, or Christian wisdom, on the part of parents, that should lead them to regard a well conducted Sabbath school in any other light than as a blessing and an acquisition to their children.

[*Concluded next week.*]

ON THE USE OF REASON.

From the Unitarian Defendant.

No charge has been more frequently reiterated, or urged with more confidence, against Unitarian Christians, than that of giving an undue importance to the decisions of reason, when compared with the doctrines of scripture. Our system of opinions is said to rest for its support on the mere probabilities of human reason, and not on the revelations of God. We are accused of bending the gospel to our views, and forcing it, by a torturing criticism, to speak a language foreign to its true, and original purport and design. We are charged with a want of respect for the oracles of God, and even of assuming the profession of christianity as a convenient disguise for principles essentially deistical. These charges are laid against us in elaborate defences of the prevalent system, repeated in the fugitive publications of the day, thundered from the pulpits of orthodoxy, and even mingled, in incongruous, not to say profane, combination, with the very devotions at the altar. But to all these charges we most conscientiously plead not guilty. We aver that they are utterly unfounded; that they are the very reverse of the truth. We are sure that they are the product of bigotry and prejudice acting upon ignorance and misconception; and we say, with the Apostle, "*neither can they prove the things whereof they accuse*" us; but this we confess, as well as he, "*that after the way which they call heresy, we worship the God of our fathers; believing all things that are written in the law, and in the prophets.*" The authority of scripture, in all things pertaining to faith and practice, we regard as final and peremptory; and bow to it with implicit reverence. We do, indeed think it necessary to employ our rational faculties in the investigation of truth in the scriptures, as every where else. Neither can we think it any evidence of disrespect to these sacred oracles to endeavour to ascertain their true import. We do not think our faith will be less operative for being rational and consistent. We would fain know, and be able to state, *what* we believe, and *why* we believe it, and give our assent not to a form of unintelligible words, but to substantial verity. And, as we humbly trust, this will not be displeasing to the Father of our spirits, whose "inspiration hath given us understanding," so we really see not why it should expose us to the censure of men erring and fallible like ourselves. Our reverence for the scriptures, and our estimate of their value and importance, is not less than theirs. Our faith rests not on the deduction of reason; but on what our reason teaches us to be the doctrines of revelation. Our views of these doctrines may certainly be erroneous. We make no claim to infallibility. But they are, nevertheless, honest and sincere; and we *must* be guided by them. We cannot see with the eyes of others, nor reason with their faculties. If our own serve us ill, we think it our misfortune, rather than our fault.

We are not, certainly, so in love with obloquy and reproach as to embrace error voluntarily and wilfully for the sake of exposing ourselves to be overwhelmed by them. We think our opponents, without any stretch of charity, may allow us thus much. We do not ask them to consider us pious christians, or profound theologians; but merely that they will regard us as not *quite insane*—not altogether destitute of human feeling, and common sense. And, if we are not, we may doubtless be deceived, but we shall not knowingly rush upon destruction. Nor can we have any conceivable motive for deceiving ourselves, and yielding our minds to a pleasing delusion. There is nothing, surely, in Unitarianism to recommend it to men of corrupt principles or depraved affections. It holds out no hopes of acceptance with God on any other condition than that of personal holiness. It offers no resource to the guilty in the righteousness of another, by the imputation of which their sins are to be cancelled; no prospect of being arrested in their course, and miraculously and instantaneously transformed by the *irresistible* influences of *special* grace. It points to no other path to heaven than the toilsome one of pure and persevering virtue. It calls upon its votaries to subdue their passions, to control their appetites, to discipline their affections, to regulate and purify their thoughts. It teaches them that none can enjoy the favour of God but those who are like him.

In all this, assuredly, there is nothing to allure the indolent by the hope of repose; or to promise security to the guilty while they retain their sinful propensities. No, we repeat, we may be mistaken, but let us not be charged with the suicidal folly of wilful error. We have the same desire of happiness, and aversion from misery as our neighbours: and would be as loth to build our hopes for eternity on an insecure foundation, as they would. We have availed ourselves of the reason, such as it is, which God has given us—injudiciously, perhaps; but honestly, we are certain. This reason, our opponents tell us, is corrupt. It may be so. We can only say, we are sorry for it; but we cannot help it. Corrupt, or not—we speak *generally* of course—it is such as our Creator has bestowed on us; and if it lead us astray, *there is no remedy.* We dare not, if we could, and we cannot, if we would, reject its guidance. We dare not quench the light of our minds. We dare not stifle our full and honest convictions, because they differ from those of others.

MYSTERY! MYSTERY!

The term mystery, as used by the advocates for reputed orthodoxy is a very convenient cloak. When we object to those doctrines which are termed in the language of the party, *fundamental* doctrines of Christianity, that they cannot be explained so as to be understood, we are told "that we must believe them notwithstanding; that they are mysterious; that they are contained in the book of God, we must believe them, or we are in danger of perishing everlastingly. That reason has nothing to do but receive unhesitatingly the revelation which God has given, and to be satisfied with its contents."

But we ask is *Mystery* Revelation? Is *Revelation* Mystery? If this be affirmed, then of what use is the word revelation. Would it not have been better to have called the New Testament a *Divine Mystery*, instead of a *Divine Revelation?* and to have read, the "*Mystery* of Jesus Christ, which God gave unto him, by which his servants might be *puzzled*," instead of the present reading of Rev. i. 1.?

We believe, and we rejoice in the belief, that the Gospel is a *revelation*, that it is LIGHT, that by it the things which were before *covered, hidden, mysterious*, are now *made plain*, so much so, that we may repeat to all Christians our Lord's question, "*Why of your ownselves judge ye not what is right?*"

The Gospel is a *revelation* from God, of his mind and will, suited to the state and condition of those to whom it was given. If a *revelation*, it cannot be a *mystery*. A mystery is something hidden, covered, unrevealed; but the moment *that* which was a mystery is revealed, that moment the mystery ceases. The apostle says (Eph. i. 9.) "Having made known unto us the mystery of his will." Again he says, (Eph. iii. 4.) "When ye read ye *may understand* my knowledge in the mystery of Christ." He further says of this mystery (Col. i. 25, 26.) "Whereof I am made a minister, according to the dispensation of God, which is given to me for you; the mystery which had been hid from ages and from generations, but now is made manifest to his saints." He calls this mystery and the glory of it, the Gospel dispensation which had been committed to him to minister to the Gentiles; and explains fully, by the following expression, what it is; "that the Gentiles should be fellow-heirs, and of the same body, and par-

takers of God's promise in Christ, by the gospel."—Eph. chap. iii. throughout.

This appears to be the mystery mentioned in the New Testament, and which the apostle has explained to the meanest capacity. Had mankind abided by the plain and simple gospel, such as it was left by Jesus and his apostles, we should never have known any of those dogmas which now assume not only the name of Christian doctrines, but are imposed on the world as the very essential and fundamental doctrines of Christianity; but for which we search in vain, in the instruction of our Great Master, and in the sermons preached by his apostles, which are recorded by Luke in the book of Acts, and by which both Jews and Gentiles were converted to Christianity.

We trust the time is fast approaching, when men will generally renounce the system of mystery, and follow the revelation of God.

Christian Reflector.

GENERAL WASHINGTON'S ARMY ORDERS AGAINST PROFANITY.

Head Quarters, Thursday, 29th July, 1779.

Many and pointed orders have been issued against that unmeaning, and abominable custom, Swearing; notwithstanding which, with much regret, the General observes that it prevails, (if possible) more than ever: his feelings are continually wounded by the oaths and imprecations of the soldiers, wherever he is in hearing of them: the name of that Being from whose bountiful goodness we are permitted to enjoy the comforts of life, is incessantly imprecated and profaned in a manner as wanton as it is shocking. For the sake therefore of religion, decency and order, the General hopes and trusts that if officers of every rank would use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful—if officers would make it an invariable rule to reprimand, and if that does not do, punish soldiers for offences of this kind, it could not fail of having its intended effect.

The following anecdote, which relates an actual occurrence in the Canton of Glarus, Switzerland, is given to illustrate the value and importance of Bible Societies.

Two poor families had received a legacy, of which a Bible formed a part. Neither would resign a right to this invaluable treasure; they, therefore, came to an agreement, to use it alternately for half a year each. This practice was observed for several years; at the expiration of every half-year, the Bible passed from one family to the other, till, on the establishment of a Bible Society, another copy of the Bible was presented to one of the families, and both were thus happily accommodated.

Christian Register.

BOSTON, FRIDAY, MAY 2, 1823.

New Church at Lynn.

The church lately erected by the *Second Congregational Society* in Lynn was dedicated to the worship of God on Wednesday. The services were attended by a large number of the inhabitants of the place, of different denominations, and by a number of individuals of the first respectability from Boston and Salem.

The following was the order of service:—Introductory prayer, and selections from the scriptures, by the Rev. Mr Walker of Charlestown; prayer of dedication by the Rev. Dr. Abbot, of Beverly. The sermon by Rev. Mr. Colman, was from Ephesians, ii. 19, 20, 21, 22.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

It was a perspicuous, forcible and serious discourse, and illustrated in a happy manner the proper objects and principles of religious association. The concluding prayer was offered by the Rev. Mr. Bartlett, of Marblehead. The whole service was interesting and impressive, and was rendered the more so by appropriate selections of music, performed with judgment and taste.

The following is the Hymn of Dedication, composed for the occasion, and sung in *Old Hundred.*

O, bow thine ear, Eternal ONE!—
On thee our heart adoring calls:—
To thee the followers of thy Son
Have raised, and now devote these walls.

Here let thy holy days be kept;
And be this place—to worship given—
Like that bright spot where Jacob slept,
The house of God, the gate of heaven.

Here may thine honour dwell;—and here,
As incense, let thy children's prayer,
From contrite hearts and lips sincere,
Rise on the still and holy air.

Here be thy praise devoutly sung:
Here let thy truth beam forth to save,
As when, of old, thy spirit hung
On wings of light o'er Jordan's wave.

And when the lips, that with thy name
Are vocal now, to dust shall turn,
On others may devotion's flame
Be kindled here, and purely burn.

We cannot permit this occasion to pass, without mentioning the approbation which was universally expressed of the simplicity, neatness, and elegance of the new building. It is not large; but the commodiousness of its internal structure, and the taste with which it is finished, render it truly inviting, and speak much for the judgment and taste of the proprietors, as well as for the skill of the architec.

The harmony with which the proceedings of this society have thus far been conducted, and the liberality with which they have come forward and contributed to the erection of a commodious place of worship, lead us to cherish the best expectations of their future character and prospects as a society of Christian worshippers.

The Harmony Society.

In the Journal of a gentleman who travelled through our Western country, in the summer and autumn of the last year, an account is given of a flourishing body of Christians, denominated the Harmony Society, situated in Indiana, on the Wabash, about one hundred miles from its mouth.

The founder of this society is Mr. Rapp, a native of Germany, who is now about seventy years of age.—He is a seceder from the Lutheran church. He and his followers after suffering much persecution, and many privations in their native country, on account of their religious faith, determined to emigrate to this country; and in 1803 Mr. Rapp, with from 300 to 400 of this society, embarked for the United States. They arrived safely, and commenced a settlement which they called Harmony, in Butler co. Penn. about 25 miles from Pittsburg. In 1815 by natural increase, and the additions made to their number by new emigrants from Germany, their number amounted to about 150 families, or 800 souls. Thinking they might be still more advantageously situated, they sold their establish ment in 1815, for $100,000. From this place they removed to their present situation on the Wabash, 55 miles from Vincennes, 24 from Albion, 137 from Louisville, and, as mentioned above, 100 miles from the mouth of the Wabash.

This people now own a whole township of six miles square, and an island of about 2000 acres of the best land. The settlement is situated about half a mile from the river. It is laid out in regular streets of from 60 to 80 feet in width, intersecting each other at right angles.

A large brick church 135 by 125 feet, is now building, and nearly completed. They have also a large school house, in which two masters are constantly employed.

They hold their property in common, and are rapidly increasing in wealth. All their goods and groceries are kept in one public store, and all their grain and other products in public granaries, or storehouses.—Their mechanical establishments are also public, and under particular superintendants. The mechanical and farming business is under the general superintending care of elder Rapp and his son. The title deeds to property are made in the name of Mr. Rapp and his associates. Mr. Rapp has no particular control over the property, but is only regarded as a patriarch, or necessary head of the association, in whom confidence ought to be placed.

The following extract will show something of the spirit of the association:

As religion, in its primitive simplicity, is prescribed as the basis of this institution, the acquisition of riches is no further inculcated and encouraged, than as they will subserve the necessary purposes of life and business. And believing its existence and stability to rest on this foundation, they mean to obey its injunctions. They say that, to attempt to sustain it by coercion of any kind, would cause it to crumble to pieces at once. They disclaim all connexion with any civil or religious society whatever. They declare and maintain a perfect equality in the enjoyment of rights and property, and renounce all participations in the concerns of others.

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There is no law, or administration of law, among them. If any feuds or quarrels occur among them, they are to be settled among themselves without the intervention of a third party. They are so much governed by the precepts and example of their head and founder, said to be derived from scripture, that they have little else to do than to obey his injunctions.

What the particular religious belief of these people is we are not informed. Though they consider no particular sacredness attached to the sabbath, yet the day is set apart by them for devotion. They have two public services on the sabbath, one commencing at nine o'clock, A. M. and the other at about three, P. M. The service is conducted by Mr. Rapp, and is commenced by singing. This is followed by a discourse, and the discourse by prayer, without rising; and the whole is concluded by singing. We intend giving some further account of this remarkable people on some future occasion.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. XII.

It was the universal custom of the people in the strait days of my youth, to keep the annual day of fasting literally, so far as to abstain from a dinner. Nothing was eaten between breakfast and sun-down, except, perchance, a light luncheon, in the interval between the morning and evening services. It was not uncommon, however, to compensate for this extraordinary abstinence, by a supper as extraordinary; and the meat and pudding which had been refused at noon, were devoured with a keener appetite in the evening. It was thought that the whole duty was performed, if the body were but mortified during day-light.

There were some in my parish who had departed from this custom. Mr. Dunbar came to me in the week preceding fast, in the spring following my ordination, lamenting the decay of ancient manners, and begging me to urge, in my next sermon, the importance of a literal fast. He said much of the aid which devout men had derived from it in all ages, the profoundness it gave to their contemplations, and how it aided their prayers, and spiritual-mindedness; he insisted that self-mortification was necessary to growth in grace, and that we were in danger, from employing it too little, of becoming entirely devoted to our animal and sensual nature.

I replied, that I had no doubt of all this, and that such had been, and would be, the efficacy of fasting, when it was voluntary. He that will, from religious motives, and the desire of holy meditation, deny his appetite, and spend his dining hour in devotion, will, unquestionably, find it profitable. But, if the fast be kept by compulsion, or from no better motive at bottom, than because it is the custom—then it will probably be unprofitable, and will hinder, instead of promoting the devotion of the day.—Besides, I added, temperance is a better aid to the powers of the mind than abstinence; and moreover, they who abstain at noon are very likely to revel at night, and then, certainly, whatever good may have been wrought, is more than lost.

Mr. Dunbar said he was aware that the day oftentimes ended in festivity and indulgence; but for his part, he abhorred it; in his own family, the supper was always frugal and religious; and he wished that I would attack this crying sin as well as the other.

"Or at least," said he, coming at last to the point at which he had all along been aiming, "if you do not think right to preach, I wish you would speak a word of quiet advice to Mr. Ellerton; for his example goes a great way; and it is a sinful thing that he should cook and eat on fast day just as on any other day. He makes no difference in the world. And what will become of religion and the church, if such men are to lead astray the simple people by their example? A good moral man, to be sure, and the world speaks well of him. But no man can say that he has ever experienced religion, and I am sure, for one, that he is an Arian at heart, if not a Deist. Indeed, I think he ought to be brought before the church, and not tolerated in quiet any longer. There is no knowing what mischief his example may do; and our fidelity to the Head of the Church requir es that we cut him off."

Mr. Dunbar had more than once before spoken to the prejudice of Mr. Ellerton, but never so explicitly as now. I did not altogether like the tone in which he continued to enlarge, and at last replied, that even if I thought lukewarmness and suspected errour proper subjects of church interference, yet I was too much a stranger in the place, to promote any such objects now. And as for the matter of fasting, I could not interfere at all; for I intended myself to take my usual meals.

He left me evidently disappointed. On the day of the fast, there was observed in him a studied appearance of rigor and melancholy, and every external manifestation of suffering for sin, and absorption in divine meditation.—He was of a "sad countenance and disfigured his face." In the evening—according, as it was ascertained, to his usual custom—a sumptuous supper was provided. He ate and drank excessively, was carried to his bed intoxicated, and died the next day in consequence of the surfeit.

The shock my mind received on learning these circumstances, may be easily conceived. Much more so when the whole history and character of the man were revealed. He was discovered to have been altogether unprincipled in his transactions with men, artful, and fraudulent and sensual; so that, in a word, for I cannot enlarge on so unpleasant a theme, his name became a by-word in the village, and never was spoken but with an accent of indignation. Yet so great had been the cunning of the man, that he had escaped detection, and had passed, for the most part, though not altogether, without suspicion. There was but one person, who thoroughly knew him—and that was Mr. Ellerton. When I learned this, I perceived at once, the cause of his ill will to that gentleman.

Mr. Ellerton was one of the principal citizens of the place, and in most respects the very reverse of Mr. Dunbar. He was, like all other respectable men of that day, a professor of religion. But no man could be less anxious about its form. He appeared with a dress and countenance and speech like those of other gentlemen. He seldom made religion the subject of conversation, and was generally supposed not to be fond of reading the scriptures, and not to have devotions in his family. He was suspected also of not being quite sound in the faith. In a word, he was esteemed precisely a good moral man, and very few would venture to call him a religious man, though he was punctual at church, and friendly to the ministry. But then he was proverbial for his truth, integrity and kindness, and "every virtue under heaven." No man could be more universally respected and beloved.

I did not at this time know so much of him, for my ear had been poisoned by Dunbar. I had been led to look upon him coolly, and to avoid rather than seek his company. I had consequently, in the seven months of my ministry, become hardly in any measure acquainted with him. The circumstances of Mr. Dunbar's death, led me to suspect the correctness of my impressions, and made me solicitous of greater intimacy with Mr. Ellerton.

I soon discovered and admired the purity and firmness of his moral principle. But I wished to go further, and ascertain the state of his religious sentiments and affections. When we had become well acquainted, and were together by ourselves, I found him ready and pleased to converse frankly. I immediately found that he was indeed an Arian; and as I had always been taught, without knowing why, to look with horror on Arianism, as little better than infidelity, and to take it for granted that there could be no religion at heart without the worship of the Trinity; I thought that I saw at once how it happened that he wore no show of religion—for he evidently had none; that is, none of its fervor, vitality, spirituality; nothing of it, but its decent every day morality.

But a more intimate acquaintance taught me, that he was no stranger to the holiest and tenderest feelings of piety; that he had experienced deeply the inward power of the gospel, and acknowledged it as a religion of the affections. So that, in a word, it has seldom fallen to my lot to know a soul of more elevated, expanded, and heavenly-minded religion, than dwelt within the frame of that unobtrusive man: giving direction and beauty to his whole life, but itself unseen and unheard in any separate or ostentatious display.

The observation of these two characters, furnished me with much matter for reflection. It made me ever after cautious, and distrustful of appearances, to a degree that was even painful. I learned to be jealous of lip religion, and cold toward those who were forward in profession. Nay, I was beset with an indefinable reserve, which sealed my lips, and checked the current of my feelings, whenever the subject of religion was touched by strangers, and destroyed the comfort and satisfaction I had hitherto enjoyed in conversation of a religious character. How much have I suffered from this cause! while nothing that I have gained has in any measure compensated for the quietness and peace of the unsuspecting temper which I have lost. I think, however, that I have gained something by teaching myself and others to lay the stress upon the solid excellence of a good life. The longer I have lived, the more have I been persuaded that this is the great end of human endeavour, and the great touch-stone by which we are to judge one another. The heart we cannot see; it must be left to the judgment of God. But wherever the life is uniformly and consistently good, I have learned to consider it as the part of charity to suppose that the heart also is right. I have been unable to join in the outcry against moral lives, as if they were of course signs of a worldly heart. I have thought it mischievous: I may say I have *found* it mischievous. Religion is helped by maintaining the dignity and importance of good works; yea, even though they stand by themselves. But it is injured if they be sneered at and defamed, because, however you may explain and qualify, many will understand you to say, that if there be faith and zeal, a good life is at best of only secondary importance. They will therefore make only secondary attempts to attain it. How many souls have been ruined in hypocrisy and spiritual pride, through this mistake!

For the Christian Register.

SMOOTH PREACHING.

Mr. Reed—Give me leave to say to your readers one word in recommendation of a little pamphlet just published, with the title *Smooth Preaching.* It deserves attention as exposing in a strong and clear light the true character, or rather tendencies, of certain doctrines, which are often said to be the only doctrines capable of powerful practical influence. It is attempted to show, that these doctrines are in fact such as tend to harden and encourage the sinner; and that to preach them, is in truth to preach *smooth things.* I wish that it may be extensively read. I cannot help thinking its publication extremely opportune at this moment, when some of these same doctrines are decried for the same reason by their friends. I refer to the remarkable fact, noticed in the Register a week or two since, that the Missionary Herald has declared the doctrines of *inability* and *election*, two pillars of orthodoxy, to be pernicious, and that they must be *concealed* or *denied*, when you wish to work on the hearts of sinners. Now this is the very point of the pamphlet I am speaking of. We cannot but regard it as a most happy coincidence, that these erroneous doctrines should at once be set forth in their true colours by both friends and opponents. We trust that the exposure will be effectual. And we beg our friends to be the less fearful of reading and lending this tract, since its main point is *corroborated by orthodox authority.*

JOHN ROBINSON.

FOR THE CHRISTIAN REGISTER.

Mr. Reed—Your correspondent S. A.* estimates correctly the nature and importance of the influence exerted on the reading community by religious tracts:—They find access to all ranks, and probably do more than any other class of writings to determine the current of religious feeling and reflection: by them the popular superstition is keept alive in *fundamental* doctrines, which the apostles, had their misfortune never to entertain:—By them divines of darker ages, still substitute their monstrous fables for the pure milk of the word—still play off the scintillations of an imagination, as wild, or wanton as the ancient poets, for the simple dictates of reason and revelation. And to them, in a great measure, is to be attributed the elevation of the doctrines of total depravity, predestination, and special election, at the present day, over the mythological dreams of Greece.

If such be the wizard might of these busy messengers in the cause of errour, may they not be made powerful agents in the dissemina-

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*See Christian Register of 21st March.

tion of truth, in the cultivation of the social virtues—in rectifying the moral feelings—and producing that deep and steady sentiment of piety which renders every sacrifice to duty easy and acceptable? We fear not—for prejudice opposes their enlisting on the side of pure christianity—they have been made so long the vehicles of sectarian zeal, and have carried on so long the commerce of traditional religion, that the very name of *tract* has become a by-word; a term of contempt among the self-styled liberal, and all the opprobrium which should rest on the doctrines they have been made to convey, it heaped upon the medium of communication. Now this is not liberal—this is not fair—this is not Christian. You will find tracts which do not bear the brand of sectarism and may be made extensively useful—let them have your patronage—distribute them among your poor—give them to your domestics—place them in the hands of your children. With all these, they may divest many a leisure hour of its tediousness—divert many an evil thought, from ripening into vicious action, and plant much good seed where the thorns of iniquity might otherwise spring, unchecked. But give currency to none without being sure that they are at one with the simplicity of the gospel, or you may propagate a dangerous heresy: Choose such as are interesting or your labour may be in vain: *Time* well your distribution or you will cast your pearl before swine.

†Of this class are the Christian tracts republished by Wells & Lilly of this city, and the tracts printed by Cummings & Hilliard for the Trustees of the Publishing Fund.

The following is an extract from a letter received by the Rev. Mr. Kay of Northumberland, Penn. from a friend of his in Liverpool. The writer, speaking of the rapid and astonishing prevalence of Unitarian sentiments, remarks,

"In the *East* also is a fine field opened for exertion. I had a letter lately from Ram Mohun Roy, with a present of all his works. What a wonderful man is this! He is a *Martin Luther* among his countrymen; and since he has become a *Unitarian Christian*, he may be expected to do much to reform his brethren. He has opened a Unitarian chapel, and established a *Unitarian Press*, at Calcutta. Here they print our Tracts, and among others, Channing's excellent Sermon at the ordination of Mr. Sparks."

GENERAL INTELLIGENCE.

City Government.—Yesterday being the day appointed by law for the organization of the City Government, the Hon. Josiah Quincy, Mayor elect, the Aldermen, and Members of the Common Council elect, appeared in Faneuil Hall and took their seats. The meeting was opened by prayer from the Rev. Dr. Freeman. The Hon. Mr. Phillips, the late Mayor, as Justice of the Peace throughout the Commonwealth, administered the oath to the Mayor elect, and the Mayor then administered the oaths to the Aldermen and the Members of the Common Council.

The Mayor then delivered an address to the members of the two boards, after which they separated to meet at their respective Chambers. A large number of spectators, among whom were many ladies, attended on this occasion, and heard the eloquent inaugural address with much interest and satisfaction.

At 12 o'clock, the Mayor and Aldermen and the Common Council met at their respective rooms in the Court House. The Common Council proceeded to make choice of the Hon. John Welles for President, and Thomas Clark for Clerk. They were both chosen unanimously.

The two boards then met in convention for the purpose of making choice of a city clerk, and Samuel F. McCleary, Esq. was chosen unanimously. *D. Adv.*

INSANE HOSPITAL.

A correspondent of the Boston Gazette, who has lately visited the Insane Hospital at Charlestown, speaks in the highest terms of the accommodations, the order, neatness and judicious management of that Institution. He considers that, taking into view its excellent location, and its various accommodations, it is far preferable to any other establishment of the kind in America. Patients from all parts of the United States, we understand, are admitted. The number of patients at present is twenty-two males, and fourteen females.

The number of patients in the Asylum for the Insane at Bloomingdale, (N. Y.) on the first of January last, was 48 men and 43 women, a large proportion of whom, it is stated, have lost their reason in consequence of indulgence in spirituous liquors.

Medical Newspaper.—The first No. of a weekly periodical work called the Boston Medical Intelligencer, was published on Tuesday, by R. M. Peck. It is edited by J. V. C. Smith, M. D. Lecturer on Anatomy at the Berkshire Medical Institution. We intend selecting from it in our next, an article headed Sepulture—to which more will be added by the writer in that paper.—The following paragraph is from the Publisher's Advertisement:—

It is the object of this paper to give opportunity of communicating without delay histories of recent cases, developing the character of prevalent diseases; to furnish seasonable information on subjects which regard public health; and to present the reader with a variety of miscellaneous matter, on subjects relating to medicine, that many times is withheld from the public in general in consequence of the scarcity of the works from which they are obtained.

THE SEASON.

We have experienced, this spring, something of the Canadian and Siberian seasons. It is well known, that in those countries, vegetation seems to indemnify itself for its retardation in spring, by extraordinary and rapid efforts—and the harvest of grain is as early in those countries as in more southern latitudes. The last year, (1822) we sowed peas, and planted early potatoes on the sixth of March—which we remarked to have been more early, by 15 days, than we had ever been able to perform the same operations for 17 years preceding. This year we had nearly two feet of snow on the ground on the *first* of April, and we were not able to commit our early seeds to the ground till the 8th of April, a difference of thirty days. Yet on the 20th of this month, we find the natural progress of plants (not affected by cultivation) one day more forward than they were last year, and nearly a week more forward than during an average of seasons for the last 17 years.

In the year 1815, Apricots opened their flowers on May first.

In 1816, on the 29th of April.

In 1822, few Apricot blossoms were opened on the 21st of April.

In 1823, an equal number of Apricot blossoms were fully expanded on the 20th April.

The Hyacinth gave a correspondent result, and fruit trees generally correspond in forwardness to the plants just mentioned. Generally speaking the season is as forward as ever it was on the most favourable years, so far as it depends on the progress of nature. The labours of man have however been suspended, in a very unsual degree, and much more exertion will be required in the same space of time, to perform the ordinary spring duties of the Farmer and the Gardener. The ground is in a fine state for cultivation. The tender grasses have been admirably protected against those heaving frosts which throw the roots out of the ground, and thus disappoint the hopes of the husbandman. The warm weather has not been accompanied with searching rays, or drying winds, and the season, so far as it has yet advanced, promises an ample indemnity for the unpropitious prolongation of winter, and the delay of agricultural exertion. We may derive from this experience, a lesson of patience, and a sentiment of confidence in the wisdom and protecting providence of the Great Ruler of the Seasons. *Boston Daily Adv.*

The navigation of the Merrimack is now open; and the Boats of the Boston and Concord Company, have commenced running. In consequence of a reduction in the tolls, the price of freighting has been reduced two dollars in a ton each way. It may be anticipated that this reduction will give a great increase to the business. *Concord Pat.*

An association has been formed in New-Jersey, to check, by "precept and example," the immoderate use of ardent spirits. It is a "growing and blasting evil," and we wish such associations were more numerous. *Gaz.*

From a late report of the Regents of the University of New-York, it appears that there are thirty-six incorporated academies in the state, subject to the visitation of regents, The number of students in these academies is 2,683, of whom 820 are pursuing classical studies. The sum of $5000 is appropriated to aid these academies, and is distributed in proportion to the number of classical students in each.

The number of students in Columbia College is 123, in Hamilton College 107. The number of students who attended the courses of Lectures of the College of Physicians and Surgeons of the Western District was 91, of whom eight were admitted to their degrees.—The number of students at the Medical College in New-York, the last season, was 200—of whom 47 were admitted to their degrees. *D. Adv.*

Mr. Davis, of Philadelphia, is completing a Diving Bell, for the purpose of fishing up the money lost in the Hussar Frigate, which was sunk near Hurl Gate, during the revolution. The amount lost is a million of dollars, and was placed in the run of that vessel.

Com. Porter is fortifying Key West. He has erected a battery at Allentown, and appointed Capt. Grayson to command.

Lafitte, the Pirate.—This infamous freebooter has got his deserts at last. He was killed in an action with a British sloop. The pirate had hoisted the bloody flag, and cried out "no quarters." Most of his crew were also killed.

Thompson's Island.—This island has been organized as a naval station for the American squadrons in the West India seas. The town has been named Allenstown, after the gallant deceased Lieutenant of that name; and an eight gun battery had been erected, commanded by Capt. Grayson of the Marines.—At the last date, April 7th, there were then in port the United States men-of-war Peacock, Sea Gull, and Decoy, the transports Mary and Brutus, schooner Thomas and Sarah, of Maine, for Mobile, and sloop Eagle, of New-London. The N. S. schr. Fox, L. Valleth, Jackal, Lt. Stephens, and two U. S. Cutters, had sailed on a cruize.

Another emperor no more.—The last advices from Mexico inform that the short-lived ex-emperor Iturbide I. had renounced his imperial diadem, and submitted to all the terms dictated to him by the Congress.

FOREIGN.

SPAIN.

Gibraltar papers to the 22d March have been received at this place. They state that the King of Spain was to leave Madrid on the 20th for Seville, and would take about twenty days on the road. He was confined to his bed, and had required the written opinions of seven gentlemen of the faculty, five of whom were against his undertaking the journey in his present state of health. These were laid before the Cortes, but they the next day sent a deputation to the King, to request that he would appoint a day previous to the 17th for his departure. He expressed a wish that it might be postponed to the 20th—and they agreed to it, provided no extraordinary occurrence should render it necessary to set out before that day. Many bands of insurgents were in activity in various parts of Spain, and some successes had been gained over them by the constitutional troops.

In the sitting of the Portuguese Cortes, of the 6th of March, Mr. Moura proposed, and the Assembly approved of, the establishment of National Guards—and, at the conclusion of his speech, the Hon. Member, all his colleagues and the spectators, repeated the oath to die, if necessary, for the Constitution.

LATEST FROM ENGLAND.

By the brig Jasper, which arrived at this port on Wednesday, from Liverpool, London papers to the 22d ult. have been received. No news of importance is received by them respecting the war between France and Spain, or of the course which England will probably pursue relative to the contest.

The following extracts are from the English papers, as given in the Boston Gazette.

In the House of Commons, on the evening of the 18th, in answer to some questions that were put to him by Sir James Mackintosh, Mr. Canning observed, that he should "deceive the House were he now to state that he clung to any rational hope of averting a war between France and Spain; indeed, it was incumbent upon him to admit that the hope of averting this calamity, which his Majesty's Government had previously cherished, was, if not totally extinguished, at least very remote, and receding fast from their view." He added, that "however they might be disposed to despond upon the present state of things between France and Spain, there was no difficulty in declaring that *at present* there existed no *specific ground* which could involve this country in war at this moment."

Six ten gun brigs are ordered to be built immediately at Chatham, and the like number of the same class at Plymouth and Milford dock yards.

The Traveller of the 13th, says, "it is reported that 12 sail of the line have been ordered into commission immediately: 4 at Portsmouth, 4 at Plymouth, 3 at Chatham, and 1 at Sheerness.

In the Smyrna papers, which have been received to February 8, an account is given of the death of Ishmael Pacha, the leader of the expedition to the upper countries of the Nile. This is the man under whom Mr. English, of this town, lately served. He was assassinated by a negro prince, with whom he had a quarrel.

The whole country of Syria has been dreadfully afflicted with the cholera morbus, and vast numbers of the inhabitants, in every town, have fallen victims to the disease. At Aleppo, the deaths were more than 100 per day; all the Consuls, and many European merchants, had left the place.

Accounts also state, that the plague had broken out in many of the islands of the Archipelago, and great ravages caused thereby.

From Blackwood's Magazine.

"A peep into the womb of time."

A republic in Spain will seek its fellow in a republic of Italy. With Spain and Italy revolutionized, how long will France remain tranquil? How long will Germany, already heaving, lie repining and murmuring, before it bursts into a resistless storm? When these things come, what will be the fate of England? Is there, even now, no secret transit for the revolutionary stream through the heart of her soil? We will pursue this topic no farther.—*Deus Avertat.* And it is beyond all denial, that the whole continent is at this hour in a state of internal convulsion; that, like the spirits of Pandemonium, there is among the more powerful minds of Europe a sense of loss and defeat, a desperate loss of fierce hazards—a wild and fiery dream of rebel grandeur, to be won by force of arms.—The Frenchman, cast on the ground by the fortune of war, feels his hostility to thrones unextinguished; the German, who fought for his country under the promise of a constitution, feels his hopes defeated; the Italian, proud of his memories, and flung ten thousand fathoms deep from the late ideal independence, feels and groans; the *Pole*, loaded with the Russian fetter, feels and curses his degradation. Through the whole circuit of the continent, there is but one preparation, great and terrible, for a catastrophe, of which no man can calculate the horrors of the close. The field is sown with the serpent teeth of bitterness, ruined ambition and inveterate discord? Are we to see it send up its harvest of the spear?—The thrones of the continent stand at this hour in a mighty cementry. It is in the will of God whether the dead shall be added to the dead, and the nations melt away, or whether the trumpet shall sound, the graves be broken up, and all be terror, judgment and ruin.

We recommend the London Books, advertised on this page to the attention of our readers. Many of them are valuable works, and all of them are offered at a very low price for English books.

A small tract on observing the Sabbath, has lately been published at this office, in the form of a hand-bill, intended for distribution in Sunday schools, and elsewhere. A few are left at this office for sale, at 25 cts. per hundred. By request, we have ordered one to be folded in each of our papers distributed in town, for the purpose of making it known.

MARRIED,

In this city, Mr. David Harris to Miss Mary Younger.

By the Rev. Mr. Palfrey, Mr. Francis Jenks, to Miss Sarah H. Phillips, daughter of the Hon. John Phillips.

Mr. William Barnard to Miss Sarah Bixby.

Mr. Levi Jennings to Miss Caroline Williams, both of this city.

In Taunton, Mr. Philander Williams Dean, to Miss Mary Ann Angier Carver.

At Hingham, on Friday evening last, by Rev. Mr. Brooks, James Savage, Esq. of this city, to Mrs. Elizabeth Otis Lincoln, of the former place.

DIED,

In Dartmouth, (Mass.) Miss Thankful Thacher wife of Deacon William Thacher aged 73.

In Cohasset, on Tuesday 22d inst. Mrs. Hope, wife of Mr. Levi Oakes aged 36.

In Strong, (Me.) Hon. Wm. Read, aged 69. His death was occasioned by exertions at a fire in which his house was destroyed.

In Nantucket, Capt. Lot Cottle, aged 76.

In Gloucester, Mr. Joseph Millet, aged 55.

In Salem, on Tuesday morning, Mrs. Hannah Hiller Lang.

In this city, Mrs. Elizabeth Payson, aged 44, wife of Mr. Asa Payson.

On Sunday evening, Mrs Sukey, wife of Mr John Craft, aged 50.

On Monday evening last Mr. Richard Stafford, aged 29.

Capt. Amasa Delano, formerly of Duxbury, aged 60.

In Newburyport on Saturday last, Mrs. Martha Hodge, aged 42, wife of Mr. James H.

In New Haven, 28th April, Charles Chauncey, LL. D. aged 76, formerly Judge of the Superior Court of Connecticut.

London Books.

RECEIVED, from London, a Consignment of Three Cases of Books, which will be sold at the Office of the Christian Register, No. 4, Spear's Buildings, Congress-street, at low prices, for Cash, if applied for soon. Part of them are the following:—

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Boccaccio's Decameron, 4 vols. 18mo.
Apuleius' Golden Ass, 2 vols. 8vo.
Burn's Works, 4 vols. 18mo.
Barrows' Sermons, 5 vols. 8vo.
Blair's Sermons, 8vo.—containing the whole of
Do. Lectures, 8vo. [the Sermons.
Boileau's Philosophical Economy, 8vo.
Butler's Hudibras, roy. 18mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Cogan's Ethical Questions, 8vo.
Card's Literary Recreations, 8vo.
Cecil's Anecdotes, 12mo.
Churchman Armed, 3 vols. 8vo.
Campbell's Philosophy of Rhetoric.
Elton's Hesiod, 12mo.
Elmhirst's Calabria Ulteriore, 8vo.
Evan's Essays, 12mo.
Fielding's Select Works, 5 vols. folio.
Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Hume & Smollet's History of England, 13 vols. 8vo
Do. do. 16 vols. 18mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
Locke on the Understanding, 24mo
Martinelli Dictionaire Fr. et Ital. 2 tom
New Week's Preparation, 12mo
Panorama of Paris, 32mo, bds—many plates
Paley's Works, 5 vols, 8vo
Pastor Fido, 2 vols in one, 24 mo
Paley's Evidences of Christianity, 12mo
Pearson's Thesaurus Medicaminum, 8vo
Philosophical Library, 3 vols. 8vo.
Stewart's Life of Dr Robertson, 8vo
Smollet's Works, 6 vols 8vo
Shakspeare, 6 vols 24mo
St Augustine's Meditations, 8vo
Telemachus, Fr. and Eng. 2 vols 12mo
do Spa. and Eng. 2 vols do
Traver's Dictionary of French Verbs
Voltaire Histoire de Charles xii 12mo
do do do 8vo
Wake's Epistles of the Fathers, 8vo
Whitby, on the Five Points, 8vo
Young's Night Thoughts, 48mo
Scapulae Lexicon, 2 vols 4to
Shakspeare, 8vo
Armstrong's Error's of Generals, 8vo
Beawes Lex Mercatoria, 2 vols 4to [and maps
Burgoyne's Expedition from Canada, 4to plans
Coleridge's Friend, 3 vols 8vo hot-pressed
Cox's Carolana, 8vo maps
Grose's Antiquities & Hist. Eng. Arms, 2 vols 4to
[superb gilt morocco—plates
Halifax's Works, 8vo
Inlay's Am. Topography, 8vo
Instructions for officers of Infantry, 8vo plates
Life of Struensee and Brandt, 8vo halfbound, morocco, portraits
Mackenzie's Strictures on Tarleton, 8vo to accompany Tarleton's Campaigns
Monstrelet's Chronicles, 12 vols 8vo with a 4to vol. of plates
Military Memoirs of Mr. Geo. Thomas
Macdonald's Projectile Fuzees, and Telegraphic
Paley's Evidences, 8vo [Communication, plates
Reply to Matthews
Ricarda's Political Economy, 8vo
Smollet's Works, 6 vols. 8vo
Saldarn's Tactics, 8vo
Tarlton's Campaigns in U. S. 4to. maps and plans
Wissett on Hemp, 4to. plates.

POETRY.

ON AN INFANT SLEEPING.

Sleep, lovely babe! I love to see thee sleep
In infant innocence serenely there;
No sins of thine have made thy soft eye weep,
And thou art pure as angel seraphs are;
But soon, oh! soon, in sorrow's thorny way,
Shall thy young heart and tender footsteps stray.

Sleep, lovely babe! blest stranger to our sphere,
May no rude hand e'er break thy peaceful rest;
And may that sun which smiles upon thee here,
In life's last moments be to thee more blest,
Since life, and youth, and pleasure's airy dream,
Are but the shadows of the morning beam.

Sleep, lovely babe! for soon thine heart shall know
The joyless hours which other days will bring,
When thy bright morning hides its hallowed glow,
And life's cold winter wastes the sweet of spring:
Then dreaming on thy cradled songs no more,
Shall soothe thine aching heart, as one in days of yore.

Sleep, tender babe! while on thy lovely face
A mother's watchful eye delights to dwell;
And there thy smilling innocence to trace,
While thy young heart oft heaves with many a swell:
Sleep, tender babe! nor startle from that sleep,
For thy fond mother wakes with thee to smile or weep.

Sleep, lovely babe! if after years are thine,
And thou shouldst look on infancy, like me,
Which tells thee what thou wert—but ne'er can be;
And trace with fancy's aid the unbroken line,
Then will the tear, as on thy pillow shed,
Awake the dream of life, a dream forever fled.

From the Unitarian Defendant.

There is a thought can lift the soul
Above the dull cold sphere that bounds it;
A star that sheds its mild control,
Brightest when grief's dark cloud surrounds it;
And pours a soft pervading ray,
Life's ills may never chase away.

When earthly joys have left the breast,
And e'en the last fond hope it cherish'd
Of mortal bliss, too, like the rest,
Beneath woe's withering touch hath perish'd—
With fadeless lustre streams that light,
A halo on the brow of night.

And bitter were our sojourn here,
In this wide wilderness of sorrow,
Did not that rainbow beam appear,
The herald of a brighter morrow,
A beam of mercy from on high,
To guide us to eternity.

Miscellany.

SELECTED.

ADVENTURES OF A BIBLE.

PART. I.

"The adventures of a Bible! Can a Bible relate adventures? What is this?"—What is this? Go on, and you shall know; for whatever you may think, proud man, I am not less able to communicate my thoughts than yourself. Bibles can converse, and so can many other things, which perhaps you have been accustomed to consider as little worthy of notice; and if you would attend to their conversation, you might find it not less interesting and instructive, than that which you are accustomed to hear. But I will not be so much like a man, as either to be vain of my powers, or mortified by the neglect of those, whose consideration I might be able to obtain. My family, I am happy to know, enjoys great and increasing distinction; and although my lot has been more humble than that of millions, whose prospects were not at first brighter than my own, and though I have met with some rebuffs, which I remember, not with resentment, but with regret for those who injured me, I have much cause to be grateful for my existence. I am now indeed in a decrepid state, and shall probably remain where I am for the rest of my life; and as it has ever been my most ardent desire to do good, to the extent of the ability with which God has blessed me, I shall, not I think unpleasantly to myself, and I hope with some profit to others, give a short account of myself, with a recital of some of the events, in which I have been most interested. Whether I shall be able to interest others, I know not; but I will tell my story as well as I can; and I shall not be wholly without pleasure in the conviction, of a sincere desire to please and to improve any, who will indulge me with their attention.

I was born in Edinburgh, in the year 1801. I cannot name the day of my birth, for the fact is, it was never told to me; but of the year I am confident, for it was marked under my name; and though long since removed, I have a thousand times observed it. I well remember, that, as different parts of me appeared, (for I was not born at once, but as I may say, sheet by sheet, each succeeding the other after the interval of a few days,) I was sensible of a very high degree of pleasure, both in the consciousness of my own enlargement, and of the great numbers with which I found myself associated; and this pleasure was constantly increasing till the parts of me, which had been for a considerable time separated, were brought together, and very skilfully united. Even in my disconnected state, I felt a very strong desire, as often as any person handled me, to attract more of his notice; but, especially, to obtain some influence in his heart; but when my parts and my powers were brought into union, every other desire was lost in that of finding, or rather of being found by some one, who would make me his friend, his confident; who would open his soul to me, and let me deal with him sincerely, and accept my endeavours for the security of his best interests. My dress was such, that no one need to have been ashamed of me; for not only was it of a beautiful red, but so strong, as to promise to last long; and highly gilt; and made with so much taste, as might have gratified one, who was far more desirous of such a distinction than I was. But I was not displeased with it, as it excited the hope, that I might sooner get into the possession of some one, to whom I could render myself useful. This was my darling object. I felt that I had nothing to conceal; no selfish purposes to accomplish; no evil passions to indulge; but an unaffected and irresistible inclination, to harmonize the discordant passions of any one who would take me to his bosom, to inspire him with justice and benevolence, to direct him to objects worthy of his supreme love, to instruct him where he was ignorant, to advise him in doubtful cases; and whatever were his fortunes in this world, to help him so to live, that he might not lose the happiness of a better. I revolved a thousand plans in my mind, of good which I meant to accomplish; and was in no small degree pleased, as it was a step towards my favourite object, to find myself upon the shelf of a bookseller.

Here I was placed, with several others, as richly dressed as myself; and it might have been supposed that we were striving with one another, which should excite the greatest attention. But no such thing. We all indeed had the same desires and designs, but every one would have rejoiced in the prosperity of the other. We have indeed been abused, by different classes of men, and brought to favour opinions and interests, from which, had we been permitted to answer for ourselves, we should have revolted with abhorrence; and many prejudices have been formed against us, and many contradictions imputed to us, against which we are able very soon to vindicate ourselves, when any one dispassionately consults, and with a patient and impartial mind will hear us. Men quarrel amongst themselves, and often are made most angry by the subjects, on which they should be the most sober, and in the heat of passion disagree, only because they do not understand one another, and become enemies when, if they knew each other better, they would be friends; and because each side professes to avail itself of our authority, and in the warmth of debate, makes us speak what language it pleases, it is very unkindly and uncandidly thought, that the disagreement and contention is in us, and that we are the occasion of the jealousies and ill will, which men indulge on the subjects of religion. But I go on too fast, and anticipate what I shall have occasion to observe hereafter.

Here then I was upon the shelf of the bookseller; and it was not long before I was taken down, and turned over, and praised for my handsome appearance. But I watched in vain for one of those expressions of good will towards me, which would strengthen my hope, that I might soon commence that course of usefulness, to which I believed that I was appointed, and which I knew had been so successfully pursued by many of my family. I was indeed but six inches in height; but with this I was by no means discontented, as I thought that, probably, I should be more frequently brought into use, than if I had been of a larger size; and I knew that, small as I was, I could teach and do as much as the largest. But day passed after day, and others were sold, and I was still left, to be happy only in their prosperity, and the hope for my own. But at length the long wished for time of my removal arrived. I was purchased by a gentleman, who I saw regarded me; and after passing about in the darkness of his pocket for an hour or two, I had scarcely time to welcome the light, when I found myself in the hand of a lady. I felt the strong emotions of pleasure with which she received me, and unclosed my clasps; and the deep reverence with which she listened to the few sentences which I uttered, as she cast her eye from one page to another. I have already said, or intimated, that the sphere of my activity is the mind and heart; but it may be proper to observe, that I obtain admission, as well by the eye, as by the ear; and am most gratified by the attention of those, who most frequently apply their eyes to me, that they may receive my counsel. This was very grateful society to me, for it was a pious family; and I wished for nothing better than to enjoy their affection, and on all occasions to advise, to guide, and to assist them. But I was soon wrapped in the paper with which I was before covered, and carefully laid in my lady's work-basket.

I did not however remain long in my confinement. The family had no sooner dined, and dispersed, than I was brought out by the same hand, which had so carefully laid me at rest. I saw by her side a young man, who I directly learned was her son, and to whom she was giving the tenderest exhortations of a mother. Her eyes glistened as she spoke to him; and as she not only repeated many of my own sentiments, but in my own language, my hopes rose still higher, that I should immediately commence my efforts, and, perhaps, become the instrument of the most important good to a youth, who, though not yet corrupted, was soon to be exposed to many temptations. He was the youngest child of his parents, who, not without reluctance, had given their consent that he should become a sailor; and as one of the means which they employed to preserve his virtue, I was bought to become the companion of his voyage. "My dear Harry," said his mother, at the same time giving me into his hands, "here have I found the most important knowledge, the most valuable riches, and the purest happiness. Many may advise, only to beguile; but this is a friend which will never deceive you. Study here the principles in which I have endeavoured to educate you, and apply them faithfully, and God will be your protection. For my sake, as well as for your own, read your Bible whenever you have opportunity; and do not be prevented, either by a sneer or a laugh, from a duty, which you will at last find to be connected with your highest interests. But especially, read it upon the Sabbath; and be assured, that in keeping God's commandments, there is the highest and surest reward." "I will never, my dearest mother," said Harry, "forget either you, or your advice; and if, in becoming a sailor, I become vicious; if I forget your instructions, or cease to obey them, I know that misery only will be my portion." I heard no more. The young man was overcome; and in retiring to his chamber, he clasped me strongly in both his hands, and, looking up to heaven, eagerly exclaimed, "O my God, let me never forsake thee!" With this encouragement, my confidence was strengthened; and I answered, in the hope that he might hear, "The fear of man bringeth a snare; but *whoso putteth his trust in the Lord, shall be safe.*"

My young friend left me; nor am I conscious of any thing which occurred, till the succeeding night, when I found myself with him at Greenock. The truth is, that although I can hear distinctly when I am addressed; and the conversation of persons with one another, when I am very near them; and can read their thoughts, when I am in their hands, or otherwise in contact with them, yet when shut up in a trunk, and excluded both from sight and touch, I am obliged to hold communion only with myself. This is indeed to me no otherwise painful, than as I love to do all the good which I can. I was glad therefore to feel again the hands which had so ardently embraced me; and as I perceived at once that the heart of Harry was very deeply affected by the recollections of home, by the advice of his parents, and by the hope that he should be able to repay all the care and love which he had experienced, it was my first object, whilst I cherished these good feelings, to strengthen the principles which would give energy to his piety and virtue. In this interview I had the happiness to give him great relief and encouragement; and as I found, that during the hour of our conversation, he frequently repeated the sentiment which I had suggested, "I am not alone, because my Father is with me," and as he uttered it aloud with a strong emotion of pleasure, as he returned me to my place, with a determination to commit himself in prayer to the care of his heavenly Father, I congratulated myself upon my success, and began to anticipate the delight which I should experience, in the accomplishment of my purposes.

PERKINS'S STEAM ENGINE.

From the London Journal of Arts, &c.

There has been no invention or discovery in the arts for many years, which has excited so much public attention and speculative opinion, as the improvements on the steam engine about to be introduced by Mr. Perkins. We hoped to have been able in our present number to state the results of actual experiment, but the construction and completion of a steam engine is not the work of a day. To say the truth, we are surprised at the progress made in the short space of a few weeks; being able to state from our own knowledge that the engine is nearly in a working condition, and probably before this meets the eye of our readers, will have been actually put in operation.

This engine, constructed to demonstrate the new principle, is intended to exert a power equal to ten horses; its generator (in place of a boiler) holds about eight gallons; the working cylinder is only eighteen inches long. The parts have been proved by hydraulic pressure to bear a force equal to two thousand pounds upon the square inch; a weak part has been subsequently introduced, which shall give way at one thousand pound pressure, the engine being intended to be worked by steam raised to seven hundred.

While we feel indignant at the intemperate squibs which are daily thrown by the ignorant and illiberal against every effort of genius which soars above the grovelling views of the multitude, we are not so sanguine as to expect all that has been contemplated from this surprising invention; certainly the promises are fair, and the anticipations warm among those from whose experience we might derive confidence; but the properties of steam are not fully known, and experiment may yet demonstrate the defects of theory; at all events there is little doubt someting has been effected of considerable importance in this branch of science, and we wait with no small degree of anxiety to see the result.

Increasing population of the Russian Empire.

St. Petersburg, January 1823.—From the official statement published by the Synod, (which, however, includes only the members of the Russian Greek Church) it appears that in the year 1820, there were in the whole empire,

Births	Males 827,729 / Females 742,670	Total	1,570,399
Deaths	Males 467,683 / Females 449,997	Total	917,680
	Excess of Births		652,719

The births were 48,265 more than in the year 1819; and notwithstanding the increase of population, the deaths were 1424 fewer than in 1819.

The deaths of male children under five years of age were 243,029: being above one half of the whole.

Among the males who died in the same year (the ages of the females are not stated)

807	had attained an age of above	100 years.
301	- - - - - - - -	101
143	- - - - - - - -	110
78	- - - - - - - -	115
41	- - - - - - - -	120
14	- - - - - - - -	125
7	- - - - - - - -	130
4	- - - - - - - -	135
1	- - - - between	140 & 145

The greatest number of those who attained the age of above ninety years, in proportion to the population, was in the governments of Tambof, Kaluga, and Kasan; the fewest, in Archangel, Woronesch, and the Ukraine. In the governments of St. Petersburg, Moscow, Archangel and Mohilew, no person attained the age of a huudred years. It is to be observed, that if we except the ten first years of infancy, the greatest mortality takes place between the ages of sixty and sixty-five; for in this period the deaths of the male sex were 17,460, that is, the 27th part of the whole. The marriages were 317,805, being 22,470 fewer than in 1819. In St. Petersburg, in 1821, the number of births was 8504; including, however, the Catholic, Lutheran, and other communities; the number of deaths was 9706.

ON THE IMPORTANCE OF PROCURING A GOOD BREED OF COWS.

The expense of keeping Cows of a poor breed is as great and sometimes greater than that of keeping the best. If cows are poorly kept, the difference in breeds will scarcely be discernible by the product in milk. Some have, therefore supposed that it is the food alone, which makes the odds in the quantity and quality of milk. This supposition is very incorrect, as may be evinced by feeding two cows of a similar age, size, &c. on the same food, the one of a good breed for milk, and the other of a different kind, and observing the difference in the milk product. No farmer, unless he is very rich, can afford to keep poor milch cows. He might almost as well keep a breed of "naked sheep," such as Swift tells of in his Gulliver's Travels. The farmer who raises a heifer calf, that is from a poor milker, of a bad mongrel breed, is simple indeed. And yet many farmers sell the heifer calves of the best milch cows to the butchers, because they are the fattest. Such folks deserve to be poor, and may expect to meet with their just deserts. The discerning farmer will ever be particular in the selection of calves for raising.—*N. England Farmer.*

From the National Gazette, edited by Robert Walsh jr. Esq.

Mr. J. E. Worcester, Cambridge, Mass. has issued a second edition of his valuable "Universal Gazetteer," in two volumes royal octavo. In his preface he states that "having possessed himself of various sources of information he has gone through a laborious revision of the whole, has written anew almost all the principal articles, and given to the work a more regular and systematic form. A great mass of new and important matter has been incorporated, careful attention has been paid to the present political divisions of the Globe, and the population and statistics of the different parts, have been given from the most recent and authentic sources."

The authorities which Mr. Worcester specifies are certainly those most worthy of reliance. We have ourselves used his *Gazetteer* for some time past, and we continue to regard it, as by far the most accurate, copious, and generally serviceable work of the kind which we have ever seen. The second edition comprises nearly two thousand pages, printed in the neatest manner, on handsome paper.

Purifying Furnace—Mr. Ralph Buckley, of this city, has presented a memorial to the Corporation for erecting small purifying furnaces over sewers and canals, which with small coal fires will destroy the foul air, and greatly contribute to the health of the city, and add to the value of property in the neighbourhood of these sewers. We have only to say that the project is cheap, safe, and worthy the attentions of the public authorities. *N. Y. Advocate.*

TRUE MESSIAH EXALTED.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene,(N H.) and is now for sale at this office. price 75 cts. per doz. $5 per hundred.
April 4.

FOR sale at this office, and by the principal booksellers in this city,
"REMARKS on the MIRACULOUS CHARACTER of OUR LORD. By A Berean Layman."

HYMN BOOKS.

FOR SALE at this office, The Andover Selection of Hymns and Psalms, for Social and Private Worship. March 21

SMOOTH PREACHING.

A HIGHLY valuable religious tract entitled *Smooth Preaching*, is just received in town, from New-York, and is for sale at this office. April 18.

CHRISTIAN REGISTER.

Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the editor, by
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